

German Indology

Past and Present

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Psychology

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INTRODUCTORY NOTE

This survey of German Indology, past and present, does not purport to be exhaustive. Specialists well-versed in the history of German Indology will immediately notice that some important names have been omitted and many important works have not been cited. The compilers did not want to give a mere list of names, dates and titles within the limited space at their disposal, but tried to give an idea of what German Indology was and still is. We should add that we have included the names of some scholars from neighbouring countries who wrote in German and who have been closely connected with German Indological work.

PART I

1. THE BEGINNINGS OF INDOLOGY IN GERMANY

A deeper interest in India and her literature, or rather a growing enthusiasm, was initiated by a German poet, Johann Gottfried Herder (1744-1803) and he first acquainted Johann Wolfgang von Goethe (1749-1832) with *Śakuntalā* by directing his attention to the first German translation (1791) by Georg Forster (1754-1794). Herder collected samples from the literature of many peoples in his *Stimmen der Völker in Liedern*, in which he included some verses of Bhartṛhari drawn from a German translation of a Portuguese version. Hitherto the German world view had been predominantly shaped by the Old Testament, Ancient Greece and Rome, and Christianity. But now Germans were confronted with the literature and culture of a great country in distant Asia. It was a period of many spiritual currents in German life and it was the time of Romanticism, the spiritual and emotional attempt to break the narrow confines of conventions and cultural traditions, to explain the history of mankind, and, perhaps paradoxically, to regain the harmony of the medieval world. There was a tendency to search for a complement to the shortcomings in contemporary life and society, in the world of philosophy, music, poetry, the world of legend and tale, and many people, as for instance Herder, saw their ideal of humanity realized in distant India. Herder's highly idealized picture of the Indian as a person of pure soul, apparently exclusively devoted to poetry and philosophy was one of the features of the early German discovery of India. No doubt there were the earlier achievements of German missionaries, but their works had little response, —e.g. the first Sanskrit grammars ever written by Europeans, namely by Heinrich Roth (c. 1650) and Johann Ernst Hanxleden (d. 1732) who went to India in

1699. But now, in short, there was an auspicious constellation of ideas in Germany which was ready to receive everything available from the East and the language of this culture and its literature of which samples reached Germany during this time caused something of a sensation. As Sir William Jones (1746-1794) had indicated : it was not only richer than Latin and more perfect than Greek, but it was related to the languages of Europe and even seemed to be their source. This idea which stimulated so many students to take up Sanskrit was abandoned later, but Vedic Sanskrit is still considered to be one of the oldest documented languages of the Indo-Aryan family of languages. The consequence of this development was the foundation of *Indology* and *Comparative Linguistics*. Two brothers August Wilhelm von Schlegel (1767-1845) and Friedrich von Schlegel (1772-1829) were the founders of Indology and Franz Bopp (1791-1867) the founder of Comparative Linguistics.

Friedrich von Schlegel had learned Sanskrit in Paris from Alexander Hamilton, an Englishman and a prisoner-of-war. He had laid down his views and learning in a book printed in Heidelberg in 1808 and entitled *Über die Sprache und Weisheit der Inder* (On the Language and Wisdom of the Indians). This book was one of the primary incentives for considering Indology as a worth-while scholarly pursuit.

Friedrich von Schlegel's elder brother August Wilhelm was at home in many fields—as many German scholars of the 18th and 19th century were. He was a Greek and Latin scholar, had translated Shakespeare into German and nearing his fifties started learning Sanskrit in 1814-15 — and became an Indologist for the rest of his life. When in 1818 the first Indological chair was established in the University of Bonn, August Wilhelm von Schlegel accepted his appointment and held the chair till his death in 1845.

Franz Bopp, born in Mainz, was interested in the language *as such* and India attracted him not because of nostalgic romanticism but because of his burning interest in Sanskrit. The actual basis to Comparative Linguistics

was laid by his treatise *Über das Conjugationssystem der Sanskrit-Sprache in Vergleichung mit jenen der griechischen, lateinischen, persischen und germanischen Sprache. Nebst Episoden des Ramajan und Mahabharat in genauen metrischen Übersetzungen aus dem Originaltexte und einigen Abschnitten aus den Wedas*, written in 1816 when Bopp was only 25 years old. In 1820 he was appointed professor in Berlin, the second University after Bonn to institute a chair of Indology. This was due to the initiative of the Prussian Minister of Culture, Wilhelm von Humboldt (1767-1835), who was a universal scholar, linguist and philosopher and studied such obscure languages as Basque, Aztec and Old Javanese in order to obtain a comprehensive view of the history of language. He also learned Sanskrit and was deeply moved by the *Bhagavadgītā* to which he devoted a treatise published in 1825-26.

Other universities followed suit in appointing professors or readers. In 1826 Peter von Bohlen (1796-1840), who started life as a simple farmer's son, was appointed professor in the University of Königsberg. His translation of the *Rtusamhāra* is still highly esteemed.

In 1826 the newly founded University of Munich followed suit and eventually all German universities had established either full chairs or readerships for Indology or Indo-European Studies. The Sanskrit language, Sanskrit literature (e.g. the epics, the dramas ascribed to Kalidāsa, and the *Pañcatantra* and *Hitopadeśa*) and the Philosophy of the *Gītā* and the *Upaniṣads* were then the three main *śākhās* on which the early German scholars concentrated.

The Upaniṣadic philosophy was at first only available through a Latin translation of 50 Upaniṣads published by Anquetil Duperron (1731-1805) in 1801-02. The French scholar had translated them from the Persian. And the Persian version, again, was a copy of the one which Mohammed Dārāshikoh, the brother of the mughal emperor Aurangzeb, had caused to be compiled and translated in 1656. Arthur Schopenhauer (1788-1860), however, one of the most famous philosophers, who was himself unable to read Sanskrit,

did gain a deep insight into the true philosophy of the Upaniṣads through the *māyā* of this corrupted version of them. This collection of the Upaniṣads remained his life-long companion and before any substantial information about Buddhism had reached Germany he had independently developed similar ideas.

Like Schopenhauer many prominent representatives of German culture in the 18th and 19th century came into contact with Indian thought. The most prominent, of course, was Goethe, whose pleasure over Śakuntalā is well known and who was fond of telling his friends the story of Rāma, Sitā and Hanuman. Friedrich von Schiller (1759-1805), the famous poet of the "Sturm and Drang" period had some passages of the Śakuntalā printed in one of his works. Even Ludwig van Beethoven (1770-1827) jotted down passages from the Gītā in his notebook.

From among the many professional Indologists who dedicated themselves to an intensive study of Sanskrit we should perhaps single out Friedrich Rückert (1788-1866) who was professor of Oriental Languages in Erlangen from 1827-41. Besides his profound knowledge of Sanskrit, Rückert was familiar with many other languages, but he is better known for his beautiful translation of Indian classics, which—after a thorough study of the original—were virtually recreated in German. His translation of the *Gītagovinda* of Jayadeva is a unique masterpiece.

One may ask whether Sanskrit culture exclusively occupied the minds and hearts of German Indologists in the 19th century. The answer must be—to a certain extent—yes. The Dravidian culture and Tamil were practically unknown. The discovery of Sanskrit and the many tasks of apprehending the yet very vague outlines of Indian culture, finally the editing and translating of texts of which each was a further revelation and posed new problems, the need of acquiring philological tools by compiling grammars and dictionaries, proved a substantial hindrance to the systematic study of yet another formidable culture. Had one of the Indologists introduced Goethe

to the *Ten Idylls* and, for instance, into the *Long Dreary Winter* he would have surely counted these works among his treasured possessions along with *Śakuntalā*. However, the early efforts of the German missionaries Bartholomäus Ziegenbalg (1682-1719), Johann Philipp Fabricius (1711-1791), and others contributed greatly to Tamil studies. Fabricius translated the Bible into Tamil and published together with Chr. Breithaupt the Tamil-English Dictionary in 1779 which was revised in 1933; Röttler (Tamil-English Dictionary, Madras 1834), Rhenius (1799-1838, Tamil Grammar, 1836), and Karl Graul (1814-1864, Outlines of Tamil, Leipzig, 1855) who translated the Tirukkural into German (1856), are only some of the scholars in the Tamil field. Rückert studied Tamil intensively, and no grammars and dictionaries being near at hand, compiled his own grammar and dictionary with the help of Ziegenbalg's old *Grammatica Damulica* (1716) and a Tamil Bible. Unfortunately his Tamil works have not been published.

Among the many achievements of early German Indology perhaps the greatest was the compilation of the so-called *St. Petersburg Dictionary*. It was chiefly the work of two outstanding scholars, Otto von Böhtlingk (1815-1904) and Rudolf von Roth (1821-1895). On c. nine and a half thousand pages in large folio bound in seven volumes, this dictionary provided Sanskrit scholars of the whole world with a tool of extraordinary quality. Some additions were included in its "shorter version" and some added in supplements. Published between 1852 and 1875, this work has remained the leading authority and even today it is always resorted to when the handier dictionaries of Monier-Williams (1819-1899), Āpte and others fail. When the more comprehensive dictionary which is being compiled at present in the Dictionary Department of the Deccan College, Poona, has been completed, the *St. Petersburg Dictionary* will have guided Sanskritists for more than hundred years.

Ask any cultured Indian about German Indology and he

will invariably mention Friedrich Max Müller (1823-1900). Few German Indologists have become as famous as Max Müller. Many worked hard in seclusion trying to solve some knotty problems and to unriddle the hidden meanings of some texts, thus laying the foundation for research of generations of Indological scholars. Indology is not and has never been a lucrative pursuit in Germany ; it was more the domain of the self-negating, and some would say "absent-minded", scholar who was indifferent to worldly gain, rather than the domain of the modern-minded professor of a paying, fashionable subject. However, the versatile and erudite Max Müller, who in his student days as the pupil of the famous French Indologist Eugène Burnouf (1801-1852), had worked hard to earn a living to pay for his studies, had the good luck to come across the foundation of Sanskrit culture, the *Rgveda*. Actually Rgvedic studies had begun with Friedrich Rosen (1805-1887) in 1838 who had published one eighth of the *Rgveda* in Calcutta. But Max Müller's edition of the *Rgveda*, of which the first volume appeared in 1849 and the sixth and last in 1874, endeared him probably forever to spiritual India. Besides, he actively promoted an understanding of India and defended India, visualizing a world free from hatred, a family of nations, living in peace and harmony. The aim which he never lost sight of was to strengthen the ties of friendship between India and Europe. Max Müller, the editor of the famous *Sacred Books of the East*, was also the founder of a new *śākhā* of Indology : *Comparative Religion*.

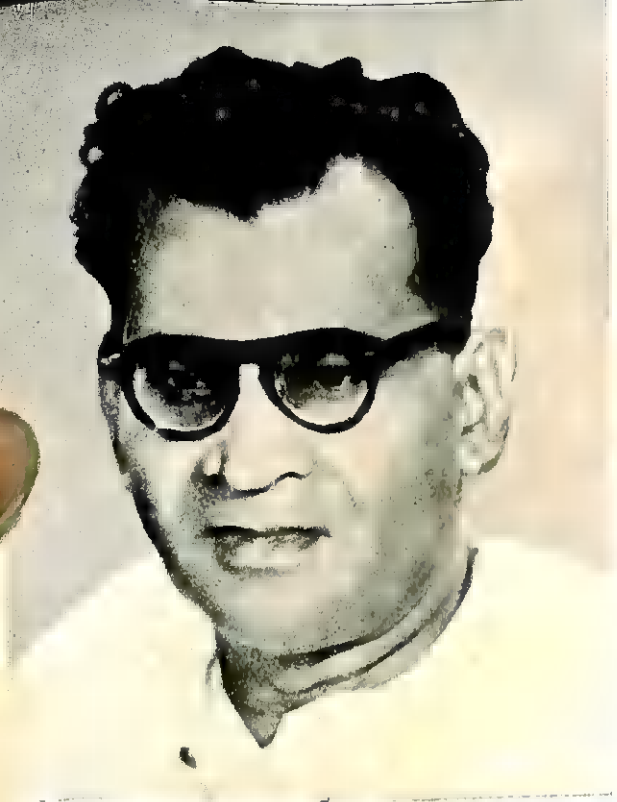
Whereas the first half of the 19th century saw the publications of relatively few Sanskrit texts, in the second half the knowledge about India increased, more texts, more details about Indian philosophy, religion, and art came to be known and the subject of Indology acquired many facets. In 1819 August Wilhelm von Schlegel registered little more than a dozen Sanskrit works which had come to be known through translations and editions, in 1830 Friedrich Adelung (1768-1843) registered 350 titles, Albrecht



Max Mueller



Paul Deussen



Prof. Dr. S. Chatterji



Prof Dr. R. N. Dandekar

Weber (1825-1901) estimated about 500 in 1852, and Theodor Aufrecht (1822-1907) in his comprehensive *Catalogus Catalogorum* (1891, 1896, 1903) listed many thousands of Sanskrit works. At the end of the 19th century (in 1897) Georg Bühler (1837-1898) and many other scholars joined to gather all available knowledge about India in a series of books called *Grundriss der Indo-Arischen Philologie und Altertumskunde*. The volumes published showed the substantial progress which had been achieved since 1862 when the last volume of Christian Lassen's *Indische Alterthumskunde* had appeared.

2. VEDIC STUDIES

The earliest Western Sanskritists had rather neglected Vedic literature. Coolebroke (1765-1837), for instance, was of the opinion that the Veda need not be translated, as it was hardly worth reading. Thus, after the preliminary attempts at *Rgveda* studies by Friedrich Rosen, it was left to Rudolf von Roth and to Max Müller, both encouraged by the famous French scholar Eugène Burnouf, to realise the true importance of India's most ancient religious texts. Max Müller's great achievement, the edition of the complete *Rgvedasamhitā* with Sāyana's commentary, provided the necessary textual basis for further studies. Rudolf von Roth's work, on the other hand, though less spectacular, was by no means less important. In 1846, three years before the first volume of Max Müller's edition appeared in the press, Roth had published an epoch-making book entitled "*Zur Literatur und Geschichte des Weda*" (*On the Literature and History of the Veda.*) But his main contribution lies hidden in the heavy volumes of the famous *St. Petersburg Dictionary* in which most of the entries on words from Vedic literature are from his pen. To appreciate the full value of this work it should be remembered that Roth had to find out the meaning of many obscure Vedic words for the first time. In doing this he

rejected the testimony of the medieval commentaries and, devoting himself exclusively to the original texts, tried to let them speak for themselves. The results of his labours were, and still are, admirable and the fact that Vedic studies acquired so quickly a firm basis from which to proceed was mainly due to Rudolf von Roth.

Among Roth's pupils were well-known Sanskritists like Charles Lanman, W. D. Whitney (1827-1894), Heinrich Zimmer senior (1851-1910), Richard Garbe (1857-1927), and Karl F. Geldner (1852-1929) whose translation of the *Rgveda* is a standard work even today. But Geldner's was only the last of three complete translations of the *Rgveda* into German. The other two renderings began to appear in the same year, 1876. One was prepared by Hermann Grassmann (1809-1877), a well-known mathematician who considered his work on the Veda as mental recreation. Besides this, Grassmann's *Wörterbuch des Rgveda* (*Dictionary of the Rgveda*) remains an indispensable tool for Vedic scholars. The other translation published independently by Alfred Ludwig (1832-1911) was furnished with copious notes and proved important for Vedic studies during the following decades.

Of the three Vedas the *Sāmaveda* was the first to be completely edited and translated in Germany, for Theodor Benfey (1809-1881) printed it as early as 1848. Next, the text of the white *yajurveda* was published in the years 1852-59 by Albrecht Weber. For the black Yajus, Leopold von Schroeder (1851-1920) prepared the edition of the *Maitrāyaṇīya-saṃhitā* in two volumes (1881-86) and of the *Kāṭhakaśaṃhitā* in four volumes (1900-1910). As to the *Atharvaveda*, its text was edited by Rudolf von Roth and his pupil W. D. Whitney in 1855-56 and its translation by Theodor Aufrecht and Albrecht Weber appeared from 1850 onwards in several volumes of the latter's *Indische Studien*, but remained incomplete. Even Julius Grill (1840-1918?) who was professor of Theology in Tübingen, translated 100 songs from the *Atharvaveda*.

While the *Samhitās* were thus made accessible to a wider

public, other scholars entered into more detailed research. Hermann Oldenberg (1854-1920), for instance, wrote an important work on the religion of the Veda and his two volumes of exegetical notes on the *Rgveda* are a veritable mine of information. Besides, Oldenberg's studies on Buddhism earned him equal fame. Alfred Hillebrandt (1853-1927) published his challenging *Vedische Mythologie* in two volumes. Nor should we forget Heinrich Zimmer senior who in his *Altindisches Leben (Life in Ancient India)* ably depicted the social and cultural aspects of everyday life in Vedic India.

Of the other scholars who contributed to Vedic research, Richard Pischel (1849-1908) and Heinrich Lüders (1869-1943) should be mentioned. Lüders was not only known as an eminent scholar who added important observations to many branches of Indology, he was also famous as a teacher and some of his former students have become leading Sanskritists in post-war Germany. Unfortunately Lüders' major work on the Vedic deity Varuṇa remained incomplete at the time of his death, but his pupil L. Alsdorf has edited in two volumes those parts of the manuscript which had escaped the vicissitudes of war. It is a noteworthy feature of Sanskrit studies in Germany that from the time of the first edition of the *Rgveda* there persisted a continuous interest in this early document of Indian culture. Even today such names as Paul Thieme (Tübingen), Walter Wüst (München) and Karl Hoffmann (Erlangen) are sufficient proof that this great tradition of German Indology is still alive.

3. THE BRĀHMAṆAS AND RITUALISTIC LITERATURE

As soon as the important task of editing the Vedas was nearing completion, the majority of German scholars focussed their attention on the Brāhmaṇa period. Vedic ritual as it was portrayed in the Brāhmaṇa literature and

in the *Śrauta-* and *Gṛhya-sūtras* was now of primary interest. These were documents of a remote period, showing the working of the Indian mind at a time when man was no longer content to offer prayers and oblations to the superior divine powers but tried to gain influence over them. Magic was used and a complicated ritual developed. And behind all this could be seen the vague idea that, if man were able to create his own perfect microcosmic order, the macrocosm, or the forces of nature, or the gods, were bound to adjust to it. The Brāhmaṇa literature thus described man's first attempt to dominate nature and it contained the germs of later sciences. But all this was hidden in dry ritualistic matter which required perseverance on the part of the scholar. The bulk of this literature, including the *Śrauta-* and *Gṛhya-sūtras* was edited, translated and commented upon during the last 25 years of the 19th century. And anyone glancing at a list of the relevant publications will be surprised by the predominance of German names among its authors. For the specialists, the names of Martin Haug (1827-1876), Hanns Oertel (1868-1952), and of the Norwegian scholar Sten Konow (1867-1948) who often wrote in German, have a special ring. In this short survey, however, not all the scholars and their works can be listed. But for the Brāhmaṇas we shall mention at least Julius Eggeling (1842-1918) whose translation of the *Satapatha* comprises four volumes in the series of *Sacred Books of the East*, and Hermann Oldenberg, the author of *Die Weltanschauung der Brāhmaṇa-Texte* which appeared in 1919. Oldenberg's name is intimately connected with ritualistic literature because it was he who translated most of the *Gṛhya-sūtras* or manuals on domestic rites, published also in the *Sacred Books of the East*. Another name which stands out among many scholars of merit is that of Alfred Hillebrandt who specialized in *Śrauta-sūtras*. *Das altindische Neu-und Vollmondsopfer* (*Full-moon and New-moon Sacrifice in Ancient India*, 1879) and the comprehensive work on *Ritual-Literatur* (1879) are two of his major works.

To conclude this chapter it is only fair to mention another

great authority on Brāhmaṇas and ritual who was not a German but wrote most of his books in the German language: the Dutch scholar Willem Caland (1859-1932). In present-day Germany Wilhelm Rau (Marburg) whose *Staat und Gesellschaft im alten Indien* (*State and Society in Ancient India*) was based on the Brāhmaṇas, and Karl Hoffmann continue this line of tradition in German Indology.

4. THE UPANIṢADS AND INDIAN PHILOSOPHY

As emphasized in the first chapter, German intellectuals had been deeply moved by the Upaniṣadic teachings and by the *Gītā*. Therefore it was only natural that a number of scholars like Otto Böhtlingk, Alfred Hillebrandt, Johannes Hertel (1872-1955), Eduard Røer (1805-1866) and others offered translations of one or the other of these texts. But by far the greatest authority on the Upaniṣads was Paul Deussen (1845-1919) whom his Indian friends used to call *devasena* and whom Svāmi Vivekānanda once came to meet at his residence in Kiel. To this scholar we owe the standard translation of 60 Upaniṣads which appeared in 1897 and is now available in its fourth edition. Being himself both philosopher and an expert in Sanskrit, Paul Deussen was an able and devoted interpreter of Indian philosophy. His *Die Philosophie der Upaniṣads* appeared in 1899. It constitutes part of his monumental *Allgemeine Geschichte der Philosophie* (*General History of Philosophy*) of which the first volume is entirely devoted to Indian philosophical thought. Among other important works on the Upaniṣads, Hermann Oldenberg's *Die Lehre der Upanishaden und die Anfänge des Buddhismus* (*The Doctrine of the Upaniṣads and the Beginnings of Buddhism*, 1915) should be mentioned, as well as Hermann Jacobi's (1850-1937) *Die Entwicklung der Gottesidee bei den Indern* (1923).

The *Bhagavadgītā* which plays such an important part in later Hindu philosophy and religion was first edited and

translated into Latin by A. W. von Schlegel in 1823. Subsequently it was translated into German more than once by Garbe, Deussen, von Schroeder etc. Deussen's profound sympathy for Śaṅkara's philosophy found expression in his book *Das System des Vedānta* (1883). Much earlier, in 1833, F. H. H. Windischmann (1811-1861) had already written on Śaṅkara. Forty years ago Rudolf Otto (1869-1931) compared Śaṅkara's teachings with that of the German mystic Ekkehart (*West-östliche Mystik*, 1929) and Paul Hacker (in Münster) has, with his learned articles, made more recent contributions to the study of this eminent Indian philosopher.

If it is true that *advaita vedānta* was specially dear to the German mind, the other systems of Indian philosophy also received careful attention. To Richard Garbe we owe the fundamental exposition of the Sāṃkhya system entitled *Die Sāṃkhya-Philosophie, eine Darstellung des indischen Rationalismus* (1894). Garbe also translated the *Sāṃkhya-tattva-kaumudī* and furnished it with an elaborate introduction, while the text and translation of the *Sāṃkhya-kārikā* were included in P. Deussen's *History of Philosophy*. Yoga philosophy and practice, on the other hand, was studied by J. W. Hauer (1881-1962) in his *Anfänge der yogapraxis* (1922) and *yoga als Heilsweg* (1932). Here again text and translation of the *yogasūtras* had been given by Deussen. The *Haṭha-yoga-pradīpikā* and the *Gheraṇḍasaṃhitā* were translated by H. Walter and Richard Schmidt (1866-1939) respectively.

As to Vaiṣṇava and Śaiva philosophy, the most important German contributions were written at the beginning of the present century. Both Rāmānuja and Madhva were thoroughly studied, the latter in 1923 by the well-known scholar Helmuth von Glasenapp (1891-1963). In 1917 Rudolf Otto translated Rāmānuja's *Siddhānta* and his philosophy was dealt with in a post-war monograph by A. Hohenberger (1881-1966). Two excellent works should not be forgotten here. One is F. O. Schrader's (1876-1961) *Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā*,

a booklet small in size but rich in contents. The other is still the leading exposition of the philosophy of Śaiva-siddhānta (*Der Śaiva-Siddhānta*) written by H. W. Schome-rus (1879-1945) in 1912.

The intensive study of Buddhist logic and of Nyāya-philosophy is a more recent development in German Indology. Walter Ruben (East-Berlin) has published a good edition of the *Nyāya-sūtras*.

Paul Deussen was the first to confront the German public with a general history of Indian philosophy. Further attempts at a comprehensive view were later made by Otto Strauss (1881-1940) (*Indische Philosophie*, 1925) and by Helmuth von Glasenapp (*Die Philosophie der Inder*, 1958). The most recent and up-to-date history of Indian philosophy, written by Erich Frauwallner (Vienna), is still incomplete.

5. GRAMMAR

Both *Vyākaraṇa*, the Indian approach to the analysis of language, and the description of Indian languages according to Western methods, form an important subdivision of Indology. In Germany it was the deep rooted interest in the structure of language combined with the new method of comparative linguistics to produce several outstanding grammarians. It may be said without exaggeration that their contributions to this branch of Indology stands unrivalled in scope and quality. The knowledge of Middle-Indian languages in particular has increased considerably due to their penetrating studies.

Otto Böhtlingk, after having edited the first chapter of Pāṇini's *Aṣṭādhyayi* with Commentary in 1839 published the whole of Pāṇini's grammar with translations and exhaustive notes in 1887. Pāṇinean studies, including kātyāyana, Patañjali and later grammarians, were continued in Germany ever since. To recall only a few names, A. Weber, Th. Goldstücker (1821-1872), F. Kielhorn (1840-1908),

J. Eggeling, B. Liebich (1862-1939), and R. O. Franke (1862-1928) may be mentioned and at present Paul Thieme (Tübingen), W. Rau (Marburg), and R. Birwe (Köln) are well-known authorities on Pāṇini.

Among Sanskrit grammars in the Western style, the very concise *Elementarbuch der Sanskritsprache* by Adolf Stenzler (1807-1887) must be mentioned first, although it was not the earliest of its kind. Franz Kielhorn's grammar is also well-known. He composed it for the use of his Indian students and it is still available in reprint. But the fundamental work for classical Sanskrit is Jacob Wackernagel's (1853-1938) *Altindische Grammatik*. Wackernagel did not live to see the completion of his work. But the rich material which he left behind enabled Alfred Debrunner (1884-1958) to continue his work of which three volumes in four parts have so far appeared. Even after Debrunner's death in 1958, this work is continued and a fourth volume is in preparation.

Three other scholars must briefly be mentioned here : Hermann Jacobi, Richard Pischel and Wilhelm Geiger (1856-1943). Most of their work will be discussed in a later chapter, but a short reference to their books on Middle-Indian languages may be permitted here. Hermann Jacobi gave a concise description of Jain Māhārāṣṭrī in the grammatical introduction to his *Ausgewählte Erzählungen in Māhārāṣṭrī*.

Richard Pischel published his *Grammatik der Prakrit-Sprachen* in 1900. This book was epoch-making, as it changed the general attitude towards Prakrit passages in Sanskrit drama and had great influence on the critical editions of Prakrit texts. Its translation into English saw a second edition in 1956. Pischel's work did not include Pāli, the language of Hīnayāna Buddhism, and this omission prompted Wilhelm Geiger to write a brilliant work on Pāli and its literature (*Pāli, Literatur und Sprache*, 1916). These three books which still constitute the basis of Middle-Indian studies have rendered valuable services to those concerned with Buddhism, Jainism, Drama, or Indian epigraphy.

6. THE ŚĀSTRAS

Sir Henry Maine's (1822-1888) brilliant but misleading dictum that "the Hindoo code, called the law of Manu, is an ideal picture of that which in view of the Brahmins ought to be the law" still lingers in Indian law colleges, but had made little impression on the minds of Indologists in Germany. Instead, they got down to work in order to proceed towards an understanding of the real nature of *dharmaśāstra* and of the concept of law in traditional India. It was too late to exert any real influence on the development of Anglo-Hindu law and in a situation which has led to Hindu law being described as a subject of "Sanskritists without law and law without Sanskritists" (with such notable exceptions as MM P. V. Kane and Sir Asutosh Mukherjee). Though Georg Bühler had participated in a compilation of Anglo-Hindu law, his more lasting contributions were his classic translations of the *Manusmṛiti*, *Āpastamba*-and *Gautamadharmasūtra* in the *Sacred Books of the East*. Julius Jolly (1849-1932), as a Tagore Law Lecturer for 1883, wrote *Outlines of an History of Partition, Inheritance and Adoption*, and in 1896 his *Recht und Sitte* (*Law and Customs*, tr. Bata Krishna Ghosh, 1928) was published. His translations of the *Nāradaśmṛti* (also edited by him) and *Bṛhaspatiśmṛti* are still deservedly famous. From many other contributors to *dharmaśāstra* we may mention Johann Jacob Meter (1870-1939), the "indefatigable" (Kane) scholar whose works are marked by a refreshingly original touch combined with a deep insight, e.g. the controversial *Über das Wesen der altindischen Rechtsschriften und ihr Verhältnis zueinander und zu Kauṭilya* (*On the Ancient Indian Legal Writings and their Relation to Each Other and to Kauṭilya*, 1927). It is for this reason that R. P. Kangle's thorough translation still cannot be said to have superseded Meyer's German rendering of the *Arthaśāstra* (*Das altindische Buch vom Welt-und Staatsleben*, 1926).

The laborious studies of Bernhard Breloer (1894-1947) (*Kauṭaliya-Studien*, 1926, 1928) who died prematurely at

the end of the Second World War, are little known in India. Post-war German scholars have retained a lively interest in Kauṭilya, e.g. Friedrich Wilhelm (München), H. Scharfe, and D. Schlingloff (Kiel). In the field of Rājanīti we should mention Hans Losch who teaches in Bonn.

Astronomy was studied by A. Weber and later by H. Jacobi who continued the edition and translation of Varāhamihira's *Laghu-jātaka* begun by Weber. In 1893 H. Jacobi tried to prove on the basis of astronomical calculations that the R̥gveda was older than most Western scholars were inclined to believe. According to him, it belongs to the latter part of a period which stretches from 5400-2500 B.C. It was a curious coincidence that in the same year B. G. Tilak used the same methods to determine the date of the R̥gveda. The Kāmasāstra was one of the fields of interest of R. Schmidt and J. J. Meyer. To all the sciences one or the other Indologist has added substantial contributions, but we must be content with referring to medicine on which, besides Jolly (Medicine, 1901), Zimmer jun. (1890-1943; Hindu Medicine, 1948), Hoernle (1841-1918), Lüders and others, the otherwise little known Reinhold F. G. Müller has written over 40 learned articles. Today Claus Vogel (Marburg) continues this tradition as one of his research subjects.

7. EPICS AND PŪRAṆAS

When the difficult task of preparing a critical edition of the *Mahābhārata* was entrusted to V. S. Sukthankar in Poona, the choice had fallen on a man whose training in Western scientific methods was beyond doubt. Sukthankar could claim to be the pupil of one of the best teachers, for he had studied and taken his doctorate in Berlin under the guidance of Heinrich Lüders. Therefore he knew and made use of the work which German scholars had devoted to the critical study of the epics.

Some episodes of the *Mahābhārata* had already been translated in 1829 by Franz Bopp and especially the story of Nala and Damayanti was loved and repeatedly translated in Germany. In 1845-47, A. Holtzmann (1810-1870) offered larger portions of the great epic to the readers of his *Indische Sagen*. But a more important critical discussion of the great epic was published almost fifty years later by his nephew Adolf Holtzmann junior (1838-1914), entitled *Das Mahābhārata und seine Teile*. In this book he claimed that the epic as we have it today was not the work of a single author and discussed the age and relation of its different parts. The portions on Dharma in the epic were studied by J. Dahlmann (*Das Mahābhārata als Rechtsbuch*, 1895) while P. Deussen and R. Garbe translated its philosophical chapters, and H. Oldenberg analysed its contents, form and origin in 1922.

Of the *Rāmāyaṇa*, on the other hand, August Wilhelm von Schlegel himself prepared an edition with translation in Latin (not completed) and Hermann Jacobi gave a penetrating analysis of its contents and history (*Das Rāmāyaṇa, Geschichte und Inhalt*, 1893).

The names of many scholars are connected with Purāṇic studies, especially Wilhelm Jahn, Emil Abegg (1885-1962), Heinrich Zimmer jun, and above all Willibald Kirfel (1895-1964). The latter's textcritical studies laid the foundations of truly scientific research in the field of Purāṇic literature. His *Das Purāṇa Pañcalakṣaṇa* (1927) and his further studies on the same methodical lines set a pattern for the intensive purāṇa studies of mostly Indian scholars in recent years. Among the Germans Paul Hacker particularly is not only well-versed in Indian philosophy, but also continues this branch of studies to the present day.

8. DRAMA, POETRY AND EDIFYING TALES

It is impossible in this brief survey to mention even the most important editions, translations or works on Sanskrit

poetry and drama. It may suffice to know that Indian dramas were even staged in German theatres and that among many translations we possess of drama, romance and ornate poetry the most beautiful ones are not primarily due to scholars of penetrating intellect, but to those Indologists who were themselves poets at heart like Friedrich Rückert, P. von Bohlen and a number of others. But when we come to the theory of poetry and to the translation of works such as Daṇḍin's *Kāvyādarśa* or Ānandavardhana's *Dhvanyāloka* and similar works we again meet Otto Böhtlingk, Hermann Jacobi or Richard Schmidt. Jacobi also published a treatise on Indian poetry and aesthetics (*Die Poetik und Ästhetik der Inder*, 1910) and Johannes Nobel (1887-1960) wrote on *The Foundations of Indian Poetry*, 1925.

The Indian fables, fairy-tales and story-collections, too, were received with enthusiasm in Germany. It should be remembered that the brothers Jacob (1785-1863) and Wilhelm (1786-1859) Grimm had published their famous collection of German fairy-tales between 1812 and 1822, the third edition of which appeared in 1856. Three years later, in 1859, Theodor Benfey's important translation and study of *Pañcatantra* appeared which traced the spread of some motifs from Indian tales through Persia and the Mediterranean countries up to Central and Western Europe, where they reappeared in some of the brother Grimm's fairy-tales. This discovery made it clear that the recently established linguistic relation between Germany and India and the scholarly interest in Indian culture was not the only tie between the two peoples. The common bonds reached far deeper, right into the very hearts of children who grew up with similar stories in both countries. Thus there was ample response to Sanskrit scholars like Hermann Brockhaus (1806-1877) who had translated parts of *Kathāsaritsāgara* as early as in 1839, or Richard Schmidt who rendered the *Sukasaptatī* and the longer version of *Tantrākhyāyika* into German. Johannes Hertel finally devoted many years to the detailed discussion of the different ver-

sions of *Pañcatantra* and to the critical edition and translation of its earlier recension, the *Tantrākhyāyika*. He also translated the *Hitopadeśa* and similar works.

9. BUDDHISM

None of the other Indian religions, not even the Veda, can claim to have attracted as much attention in the Western world as Buddhism. Vedic studies had always remained predominantly a German affair and did not meet with equal enthusiasm in other Western countries. But in Buddhist research British and French scholars were predominant and much has been contributed also by the Russian and the Japanese.

German interest in Buddhism reached its first peak in the last quarter of the 19th and the beginning of the 20th century, and later it was strongly renewed with the shift of emphasis to Northern Buddhism. These studies were highly stimulating for three reasons. Firstly, there was the ethical value of Buddha's teachings and scholars soon embarked on the search for its philosophical basis in the Upaniṣads. Secondly, an important attraction was the sacred language of Hīnayāna Buddhism, Pāli, with its wealth of yet unpublished literature. And thirdly, Gautama Śākyamuni was the first of the great religious personalities of India whose life could be traced from birth to old age and seen against the background of the political scene of his time, as portrayed in Buddhist scriptures. Thus, with the growth of Buddhism, the nebulous Indian past entered for the first time into the light of history. As a direct result of Aśoka's patronage of Buddhism, for instance, we came to know the extent of this emperor's vast dominions, as he erected his famous edicts in all the corners of his empire. And with Buddhism, too, Indian art suddenly appeared on the scene in full beauty, because wealthy donors made it possible to use stone material for sculptures and railings.

Thus Buddhist studies were at the same time studies in Indian history, religion, philosophy, Middle-Indian language, and art, and many scholars were immediately attracted by this vast range of possibilities. Hermann Oldenberg's work on the life and teachings of Buddha (*Buddha, sein Leben, seine Lehre, seine Gemeinde*, 1881) was a standard work for a long time. Many translations, e.g. parts of the Vinaya texts in the *Sacred Books of the East* go to his credit. Hermann Jacobi tried to trace the origin of the Buddha's philosophy in Sāṃkhya and Yoga. And the works of Ernst Windisch (1844-1918) are well worth reading even today. It was he, incidentally, who convinced Europeans that Pāli was not the language of Ujjain and that the Indian tradition was right in referring Pāli to the country of Magadha.

Of course, there was much to be done in the way of editing and translating Pāli literature, and many scholars took active part in this task. Some translators had themselves strong leanings towards the teachings of Buddha and one actually entered the Buddhist order and became a monk. His German name, A. Gueth (1878-1957), is hardly known, but under his Buddhist name Nyānatiloka he is credited with several translations from Buddhist scriptures.

All this editing and translating would hardly have been possible without the simultaneous and intensive study of the Pāli language. One great exponent of these linguistic studies was Wilhelm Geiger whose first systematic and still unrivalled account of the Pāli language (*Pāli, Literatur und Sprache*, 1916) has already been mentioned. Heinrich Lüders, the editor of the Sanskrit *Dharmapada* is also known for his contributions to many details of Pāli and Prakrit languages. And at present it is Heinz Bechert (Göttingen) who as a specialist in *theravāda* Buddhism is upholding the great tradition which has just been outlined.

In the beginning of this century the emphasis within Buddhist studies shifted from *hīnayāna* to *mahāyāna* or from

Southern to Northern traditions of Buddhism. This change was due partly to the discovery of the so-called *Turfan Texts* in Central Asia, and partly to the inclusion of Tibetan and Chinese sources into the reach of Buddhology. Aurel Stein (1862-1943) had first discovered ancient manuscripts in Central Asia and later a Prussian expedition under Albert Grünwedel (1856-1935) and Albert August von Le Coq (1868-1930) brought a large number of fragmentary manuscripts to Germany. It was a laborious task to reconstruct these ancient writings by piecing together tiny fragments and by filling the gaps with the help of corresponding versions in Pāli, Tibetan, or Chinese, to which some scholars devoted themselves with utmost patience. The Tibetan sources on the other hand proved especially important for the study of tantric Buddhism, while early Chinese versions had preserved some texts of which otherwise nothing but the names were known.

With all this new material for research ahead of them, German Indologists returned with fresh vigour and interest in Buddhist studies which still occupy a dominant position in German Indology of today. Ernst Waldschmidt's (Göttingen) and Dieter Schlingloff's (Kiel) names are closely connected with the reconstruction of Turfan fragments. Helmut Hoffmann (München), Franz Bernhard (Hamburg), Frank-Richard Hamm (Bonn), Ulrich Schneider (Freiburg), Claus Vogel (Marburg) and others have included Tibetan studies in their research and concentrate on Northern Buddhism.

10. JAINISM

The first translations from Jain sources into German date back to the middle of the last century when O. Böhtlingk published a German version of Hemacandra's *Abhidāna-cintāmaṇi* (1848) and Albrecht Weber parts of *Śatruñjaya-mahātmya* (1858) and *Bhagavatī* (1866). Albrecht Weber was a universal genius and almost unbelievably diligent.

At a time when editions of Indian texts were still very rare, he read innumerable manuscripts and contributed more than any other Western scholar to the early knowledge of Indian literature. From Georg Bühler he had received a large number of Jain manuscripts, mostly from Gujarat, and on the basis of these A. Weber was able to give an almost complete survey of the canonical literature of the *Śvetāmbara* sect of the Jain community.

After these beginnings, and encouraged by A. Weber, several German scholars set to work on the Jain writings. We should particularly mention Ernst Leumann (1859-1931) and H. Jacobi whose works on Jainism are the most important in the earlier period. Jacobi first convinced Western scholars that Jainism was not an offshoot from Buddhism but had independent origins and that Buddha and Mahāvīra lived at approximately the same period. Jacobi translated the *Jaina Sūtras* in two volumes of the *Sacred Books of the East* and his edition of the *Kalpasūtra* (1879) and of Haribhadra's *Sanatkumāracarita* (with translation, 1921) are only two more of his major works. In 1948 the Jain Community in India has gratefully acknowledged its debt to H. Jacobi and published a collection of his articles under the title *Studies in Jainism*.

After a period of extensive research in the literature and history of the Jains it remained for two scholars of the next generation to write the complete exposition of Jainism and its teachings. One was the late Helmuth von Glasenapp whose *Der Jainismus, eine indische Erlösungsreligion* appeared in 1925. The other was Walther Schubring (1881-1969), author of *Die Lehre der Jinas* (1935). But younger scholars have already taken the cue and Klaus Bruhn in Berlin is now continuing this branch of Indian studies.

It should perhaps be mentioned here that after the study of different prakrits by Jacobi, Pischel, Geiger and others, it was felt that the interval between these languages and the modern Indian idioms had been unduly neglected. Therefore studies in Apabhraṃśa were taken up by Ludwig Alsdorf (Hamburg) and Klaus Bruhn (Berlin).

11. EPIGRAPHY AND ART

What we know for certain about the history of ancient and medieval India is mainly the result of studies in numismatics and epigraphy. Numerous inscriptions, from those of Aśoka down to the time of British India, have come to light, and though not all of them are dated, the approximate time of origin can often be inferred from the type of script and from the characters used. Two of the great early masters in this art of deciphering Indian Inscriptions were Georg Bühler and Franz Kielhorn whose editions of important inscriptions filled the pages of the *Indian Antiquary* and the *Epigraphia Indica* for many years. Both Georg Bühler, whom we have already mentioned for his pioneering work on *dharmasāstra*, and the eminent grammarian Franz Kielhorn were appointed professors of oriental languages in India, the first at Elphinstone College, Bombay, and the second at Deccan College, Poona. Bühler, who later became Educational Inspector for the Northern division of Bombay Presidency, devoted 17 years, Kielhorn 15 years of his life to the teaching of Sanskrit in India. Both were great mediators between the East and the West. They trained Indian scholars of Sanskrit in the Western historical approach and its methods of critical analysis and at the same time they received from India the living knowledge of learned Śāstrīs. Both had many sincere friends in India and to both India owes a great deal for the share they had in establishing the political and dynastic history of medieval India.

Of later scholars who contributed to Indian epigraphy Heinrich Lüders must be mentioned, and at present Dieter Schlingloff (Kiel) and Klaus Janert (Köln) continue to work on this line.

A serious study of Indian art did not begin in Germany until this century. A. von Le Coq, A. Grünwedel, and E. Waldschmidt explored the treasures of Buddhist art and Heinrich Zimmer junior's two volumes on *The Art of Indian Asia* are a standard work. Today Hermann Goetz, whose

name is known far beyond Germany, is one of the leading authorities on Indian art.

Another well-known specialist is H. Härtel whose excavations near Mathurā though still in progress have already yielded important results. Klaus Bruhn, (Berlin), Heimo Rau (Heidelberg) and Klaus Fischer (Bonn) are also engaged in exploring the rich treasures of the art of India.

12. HISTORY OF LITERATURE

During the first hundred years of German Indology repeated attempts were made to give a comprehensive account of the history of Indian literature. These works clearly show how rapidly the horizon of Western Indology was widening with the discovery and publication of more and more ancient texts. The first German history of Indian literature was A. Weber's *Akademische Vorlesungen über indische Literaturgeschichte* which was written in 1852. Thirty-five years later, in 1887, Leopold von Schroeder published his *Indiens Literatur und Cultur in historischer Entwicklung*. Next, Richard Pischel (1894) and Hermann Oldenberg (1899/1903) wrote surveys of Indian literature. And finally, between 1909 and 1922, Moritz Winternitz (1863-1937) composed his famous *Geschichte der indischen Literatur* in three volumes a standard work which has partly been printed in India in an English translation. After Winternitz, one more history of Indian literature was written by Helmuth von Glasenapp (*Die Literaturen Indiens von ihren Anfängen bis zur Gegenwart*, 1926-29). Glasenapp could not improve on Winternitz as far as the literature in ancient and Middle-Indian languages was concerned. But in his work a full account of the writings in modern Indo-Aryan and Dravidian languages by W. Geiger, Banarsi Das Jain, F. Rosen, H. W. Schomerus and in a later edition by W. P. Schmidt was included, thus taking into account the growing interest of German scholars in this branch of Indology.

13. MODERN INDIAN LANGUAGES

The work of the German missionaries on Dravidian languages has been referred to and we should add here the lexicographical and grammatical work of F. Kittel (1832-1903) (*A Kannaḍa-English Dictionary*, 1894 and *A Grammar of the Kannaḍa Language in English*, 1903) besides editions, and the work of H. Gundert (1814-1893) *A Malayalam and English Dictionary*, 1872. In Tamil the work of H. W. Schomerus has to be mentioned who translated the hymns of *Manikka Vashaga* and the *Periyapurāṇa* and wrote a monograph on the Śaiva-Siddhānta. Linguists think highly of Hermann Beythan's (1875-1945) *Praktische Grammatik der Tamilsprache* (1943).

In the field of New Indo-Aryan languages we have the work of A. P. Rudolf Hoernle (*Comparative Grammar of the Gaudian Languages*, 1880) and the Sindhi Grammar of E. Trumpp (1828-1885) (*Grammar of the Sindhi Language*, 1872), who also wrote on the language of the Kafirs, on Brāhui, Paśto and translated the *Ādi Granth*. In recent times Paul Hacker (Münster) and S. Lienhard (now Stockholm) have written on the Hindī verbal system and Gaeffke (Leyden) and L. Lutze (Heidelberg) on Hindī literature. Georg Budruss (Mainz) has done much work on Dardic languages, Heinz-Jürgen Pinnow (West-Berlin) on Munda-languages, and Hermann Berger (Heidelberg) is an authority on Buruśaski, the language of the Hunza valley.

PART II

1. A GERMAN STUDENT'S AVERAGE CURRICULUM OF INDOLOGY

If a young German decides to study Indology having successfully passed his matriculation—after four years of primary education and nine years secondary education—he may immediately join one of the Indological institutes or seminars. German secondary education is—to use a colloquial expression—“tough” and the matriculation may be considered equivalent to a B.A. of an Indian University. When the student begins his study he will find that there is no fixed syllabus or set course, leading, if he “crams” sufficiently, to a degree. Though the possibility of studying for a M.A. exists, it is more customary to study directly for a doctorate. The official minimum period prescribed, before a thesis can be submitted, is four years, but in practice the minimum period is at least six years and this seems if anything too short in view of the fact that the student has to become virtually a *sarvaśāstri*. Most German professors of Indology introduce their students to Sanskrit with the help of Stenzler's *Elementarbuch der Sanskrit-Sprache* (revised by R. Pischel and later by K. F. Geldner and supplemented by S. Biswas) which has seen fourteen editions. This grammar is amazingly comprehensive and concise and enables the student after one term of intensive and conscientious study to read the Nala-Damayanti episode and selections from the *Kathāsaritsāgara* and *Pañcatantra* which form part of the book. Subsequently more difficult texts are read with the student and he is initiated into Indian philosophy, religion, mythology, poetry, history, epigraphy, Dharmaśāstra etc. Though the special fields of interest of the senior staff members and the cultivation of longstanding traditions in a particular institute, e.g. Indo-European studies, Buddhist studies, Tibetology

etc., will lend an individual colouring to each institute, the readings of certain basic texts like the *Rgveda*, the *Upaniṣads*, the *Bhagavad-Gītā*, *Kālidāsa* etc. is universal. Pāli, Prakrit and Apabhramśa are similarly taught in all institutions and if the student stays sufficiently long he will be able to gain knowledge of the whole range of Indology. Each term the student will have to attend at least two major weekly seminars along with a more general lecture on Indian culture and civilization. After some time he will have to acquaint himself with at least one modern Indian language, normally Hindī, though many institutes have introduced courses for another language as well. In Heidelberg, at the South Asia Institute, Tamil, Hindī, Urdū, Gujarātī, and on request, other languages are being taught. Tamil is also taught at Köln and in Berlin. Some institutes try to make the best out of the scarcity of posts and have engaged a South Indian lecturer who knows Dravidian languages and can teach Hindī as well.

Eventually the student will have selected a topic for his thesis. It is now increasingly the case that thesis are written on modern Indian languages. Provided the student chooses Indology as a main subject, he has to select two subsidiary subjects, e.g. Islamic studies and General Linguistics, or Philosophy and so on, which will be examined orally together with the main subject after the submission of the thesis. Naturally this additional study of another two subjects not necessarily related to the main subject, requires a large amount of hard work. In Heidelberg it has been made possible to admit on application two modern Indian languages, e.g. Tamil and Urdū, as a subsidiary subject for German students. Needless to add that Indology may also be chosen as a subsidiary subject.

After the Second World War the interest of the public in ancient and modern India increased and it may not merely be a coincidence that the Indo-German Society in Stuttgart with branches in many cities is the largest international society in Germany. The spiritual interest

in India, the old expectation that India could be a counterweight to modern developments in the West, the deep interest in Tagore and Mahātmā Gandhi preceded the economic co-operation between India and Germany. The interest in modern India and South Asia found one of its manifestations in the foundation of the South Asia Institute of the University of Heidelberg which besides a traditional Department of Indology and a Department of Modern Indian Languages, in which Tamil plays a predominant part, has Departments of Indian History (D. Rothermund), History of Art (H. Goetz) and pre-historic archaeology (L. Leshnik), Law (D. Conrad), Geography (U. Schweinfurth), Economics (B. Knall), Ethnology (K. Jettmar), Tropical Medicine (H. Juszat), and Agrarian Science (O. Schiller). The object of this experiment was to bring together different disciplines and to co-ordinate research and teaching for a major area. That Indian studies have received a new impetus in recent years is shown also by the fact that two new chairs of Indology have been created since 1960 at Köln and Mainz, while others, like those in Kiel and Münster have been revived.

2. LIST OF SEMINARS AND INSTITUTIONS

1. Seminar für Indische Philologie
1 BERLIN 45.
Walter-Linsestrasse 12

Staff members :
Prof. Klaus Bruhn
Dr. Heinz-Jürgen Pinnow
Dr. Chandrabhal Tripathi

2. Indologisches Seminar
53 BONN
Koblenzer Tor
Liebfrauenweg 7

Staff members:
Prof. Frank-Richard Hamm
Prof. Hans Losch
Dr. Tilak Raj Chopra

3. Seminar für vergleichende
Indogermanische Sprachwissenschaft
852 ERLANGEN
Kochstrasse 4

Staff members:
Prof. K. Hoffmann
Dr. J. Narten

4. Indogermanisches Seminar
6 FRANKFURT/MAIN
Grafstrasse 74

Staff members :
Prof. W. Thomas
Prof. Bernfried Schlerath

5. Indologisches Seminar
34 GÖTTINGEN
Hainbundstrasse 21

Staff members:
Prof. Heinz Bechert
Dr. Gustav Roth
Dr. Halbfass
Mr. Jongchay Rinpoche

6. Seminar für Kultur und
Geschichte Indiens
2 HAMBURG 13
Rothenbaumchaussee 62

Staff members:

Prof. Ludwig Alsdorf
Prof. Franz Bernhard
Dr. S. A. Srinivasan
Dr. M. Hahn
Mr. Geshe Lodrū Gedün
Mr. Rajendra Prasad Jain
Mr. Das Gupta

7. Südasien-Institut
69 HEIDELBERG
Tiergartenstrasse
Seminar für Indologie

Staff members:

Prof. Hermann Berger
Dr. Hermann Kopp
Dr. Günther Sontheimer
Dr. Heinrich von Stietencron
Dr. Norihiko Uchida

- (b) Neusprachliche Abteilung

Staff members:

Prof. Hermann Berger, Director-in-Charge
Dr. S. Mujahid Zaidi
Dr. L. Lutze
Dr. Dhamotharan
U Tin Htway, B.A.
Mr. Krishnan Kumar Bajaj, M.A.

8. Institut für vergleichende
Indogermanische Sprachwissenschaft
und Indo-Iranistik
(Saar University)
665 HOMBURG/SAAR
Bau 11

Staff members:

Prof. Klaus Strunk

9. Indologisches Seminar
23 KIEL
Olshausenstrasse 40/60
Haus 15

Staff members :
Prof. D. Schlingloff
Dr. Joachim Sprockhoff
10. Institut für Indologie
5 KÖLN-LINDENTHAL
Universitätsstrasse 43

Staff members :
Prof. Klaus Ludwig Janert
Dr. Robert Birwé
Dr. Bernhard Kölver
Dr. Mary Masillamani
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11. Seminar für Indologie
65 MAINZ
Forum universitatis 3

Staff members:
Prof. Georg Buddruss
Dr. O. v. Hinüber
12. Seminar für Indogermanische
Sprachwissenschaft
65 MAINZ
Forum universitatis 3

Director:
Prof. Helmut Humbach
13. Indisch-Ostasiatisches Seminar
355 MARBURG
Am Krummweg 28

Staff members :
Prof. Wilhelm Rau
Dr. Claus Vogel
Mr. Peri Saruveswara Sharma, M.A.

14. Seminar für Indologie
und Iranistik
8 MÜNCHEN
Deutsches Museum
Bibliotheksbau
Museumsinsel 1

Staff members :
Prof. Helmut Hoffmann
Dr. Friedrich Wilhelm
Mr. Prakash Paratma

15. Indologisches Seminar
44 MÜNSTER
Salzstrasse 53

Staff members :
Prof. Paul Hacker
Dr. L. Schmithausen
Dr. Klaus Rüping
Mr. Satyanarayan Sharma
Prof. Klaus Haeverler

16. Indologisches Seminar
74 TÜBINGEN
Wilhelmstrasse 36

Staff members:
Prof. Paul Thieme
Dr. Albrecht Wezler

In 1847 the Deutsche Morgenländische Gesellschaft published the first volume of its journal which is universally known as Z.D.M.G. (Zeitschrift der deutschen morgenländischen Gesellschaft). Ever since this time this series has been a mirror of the development of Oriental Studies. It has been—and still is—so intimately connected with German Indology that we should not fail to mention it in this short survey:

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